243 221 674 only a few watchers are necessary. A pine tree some 20 feet high is trimmed and set firmly in the ground. The watchers climb this and spend hours standing uncomfortably in the crotches left by trimming the branches. Often several families may cooperate in watching, or several landowners may hire watchers, called *veladores*.

243 246 When the ears are well formed, but while stalks and leaves are still green, fodder (*"rastrojo"*) is cut. All stalks without ears, and the ear-bearing stalks above the ears, are cut, dried, carried to the house, and stored in sheds. This forms the principal fodder for animals. The stalks remaining in the field are not cut after the harvest, but animals are allowed to graze the harvested fields.

243 [462] The main work of harvesting is done by men. Women bring food to the men, and they also glean, assisted by children. At harvest each man takes two rows at a time. The ears are picked, husked, and thrown in a round cane-splint burden basket (šundis) carried on the back with the aid of a tumpline. Ears which miss the basket belong to the gleaners, who also take the nubbins. When the basket is filled, the corn is piled at convenient spots.

[482] [285]

243 464 466 The harvest is the busiest time of year. Except for a few specialists, the sick, and the infirm, everyone works, either on his own harvest or as a laborer for someone else. Labor also comes from other towns. Wages are 40 to 50 centavos a day, plus the right to glean. Women and children follow the men of their own household and close supervision is necessary in order to prevent too many ears from being dropped or overlooked. The workday is about 7 hours. The larger landowners have tried unsuccessfully to eliminate gleaning by raising wages to 1 peso a day. Men refused to work without gleaning rights, despite the opinion of most objective observers that the maize secured from gleaning had less value than the additional wages. The landowners would have saved through eliminating supervisors. When the harvest is over, some farmers treat all their help to a few drinks of *aguardiente* (čaránda).

243 492 [493] Most of the harvest is carried to town and the storehouses on burros. Nets are used to hold the ears. Sometimes other animals are used, and for some fields employment of two-wheeled oxcarts is possible, although they are rarely used.

243 is often retarded until the following December or January.

246 Fodder, consisting of that part of the maize
251 plant above the ears, is cut in September, when the plant is still green and the ears well formed. In the Sierra, fodder is often stored on platforms constructed in trees. Normally it is taken to the village and placed in sheds or on log platforms in the house lot (pl. 5).

243 Since the late fall maize harvest of Cherán, described by Beals (1946, pp. 24–25), is typical of most of modern Tarasca, no attempt will be made to repeat the data here. In only one area—the
[493] Zacapu Basin—are four-wheeled wagons (*guallines* made of the frame and wheels of abandoned autos) used to haul maize from the fields to the village. In all other areas burros haul the ears
[492] in sacks (*costales*) or nets. Ears of maize are
251 stored in the lofts of the main house; shelled corn is never stored. The ekuaru corn that is kept for seed and food is hung by the husks in bunches (*piña*, sandángata) or in rows over poles inside the house or on the veranda.

242 *Crop rotation and fallowing.*—Except in ex-
243 ceptionally fertile lands, field maize is rarely grown for two consecutive years on the same ground. In the basin plains of the Sierra, corn is often planted without fallow in spots refreshed by annual deposits of alluvium, as at the base of alluvial fans and in sink areas in the center of basins. The soils of the recently drained lacustrine plain of Zacapu are so rich that they support annual maize crops without rotation or application of fertilizer. Generally in the Sierra, maize fields in the basin plains and lower slopes are fallowed for 10 or 12 months every other year. In such fields only maize is planted. Usually during a given year, half of the plains land belonging to a village and a portion of the slopes are fallowed, the rest being planted; when the village possesses more than one basin plain, cultivation and fallow are alternated from one to the other. Ordinarily in the *desmontes* and *jollas* wheat or barley are rotated with maize (one year wheat, one year maize, one year fallow). In the temporal lands surrounding the Sierra customarily two crops per year, one of maize, the other of wheat or barley, are obtained from a given piece of ground. The land is then fallowed 8 to 12 months. (Wheat planted in November, harvested following April or May; maize planted in June, harvested in

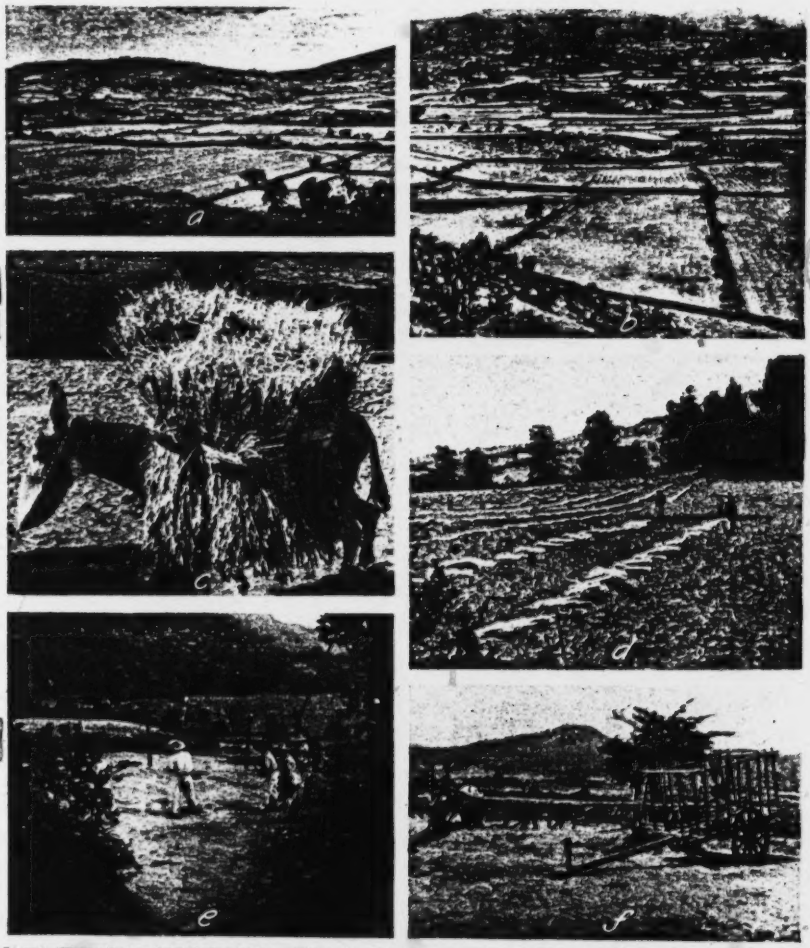
313 ing is carried on outside the Sierra. Some beams and planks are cut by the people of Zipiajo and Teremendo, who have large tracts of forest on the slopes of El Zirate, and some farmers of the Lake area and La Cañada cut small amounts of lumber for home use.

313 Beals' discussion (1946, pp. 15–19) of legal
423 cutting rights, lumber products, and lumber tools for Cherán can be applied to most of the present Sierra pueblos; therefore, only a summary will be given here. As mentioned above, all Sierra pueblos possess varying amounts of forest
313 land held as common property. Since the late
[656] 1930's the Federal Government has attempted to control exploitation by placing all large forest areas under national domain, by encouraging the organization of local lumbering cooperatives, and by periodically inspecting lumbering activities.
[651] In most pueblos the Federal tax on lumber products is passed on to the individual woodsmen, who pay the town council a given amount for cutting rights. In other towns lumber cooperatives
[474] have been formed to pay the tax, each member contributing dues and having sole cutting rights in the village forest lands.

Although much lumber is for local use (house
[439] construction, fences, acqueducts, watering troughs, shakes, etc.), most is cut for the outside market. Raw logs, beams (*vigas*), planks (*vigetas*, *tablas*), and railroad ties of pine and fir are cut and pre-
● [493] pared for lumber contractors, whose heavy trucks visit the larger villages during the dry season to
[492] haul the products to the nearest railhead. Woodcutters of the remote pueblos drag beams and planks to market with the aid of burros and mules.
[497] Los Reyes, Tingüindín, Tangamandapio, and Zamora handle the forest products from the western part of the Sierra, while Uruapan, Zacapu, Ajuno Station, and Pátzcuaro serve as lumber points for the eastern section. Formerly a significant forest industry, shake making (performed by skilled specialists) is slowly declining because of the increasing use of tile roofing.[128] Turpentine
314 is no longer distilled locally. (See Beals, 1946, p. 18, for illustration of Tarascan still.) Rather, the resin (*resina*) is gathered in 5-gallon tins and taken to the village, where they are periodically

[128] Although in some pueblos (Pamatácuaro and *rancho*, Angahuan, Capacuaro) shakes are still made for export to Uruapan, most are used locally. During colonial times and even in the last century large quantities of shakes were shipped from the Sierra to the northern mines, where they were the principal roofing material.

241



[492]
[231]

[493]

PLATE 6.—Wheat cultures. a. Irrigated wheat fields near Chilcota, La Cañada. b. Temporal wheat fields on the northern edge of the Sierra, near Tirindaro. c. Method of hauling wheat bundles to the threshing floor, Ajo. d. Cutting wheat with the sickle, near Pichátaro. e. Threshing wheat with flails. Sirio. f. Threshing wheat in the ox with horses, at Comanja. The *carreta* (right) is used in many parts of Tarasco to haul wheat bundles and maize fodder.

[End-plate 6]

11: Boyd H-4, 5 (1953) 1958
[End Plate 3]
NU34 Tarasco NU34

Plate III. Views in Morelia

Upper, Ignacio Peña, narrator of the myth of creation, in front of author's apartment.

Lower, Spanish aqueduct built to bring water from mountains to city.